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VIVE LE SANG DE JÉSUS !

Quelques Feuilles

de

l'Arbre de Vie

O.F.M. QUEBEC

Adorateurs du Précieux Sang,

Amis de Jésus, venez les recueillir.

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Cinq Précieuses Feuilles

— DE —

L'ARBRE DE VIE

— OFFERTES A —

Nos Confrères, Bienfaiteurs et Amis

"Au milieu de la place publique et sur les deux bords du fleuve était l'arbre de vie qui porte douze fois, donnant tous les mois du fruit ; et *les feuilles de l'arbre servent à rendre la santé aux nations.*

APOCALYPSE : XXII, 2.

La sainte Eglise—ce ciel de la terre—a aussi son arbre de vie : c'est la divine charité ; ses fruits

sont les diverses vertus chrétiennes, et ses feuilles les pieuses pratiques de la religion La sève de cet arbre, c'est le Sang infiniment fécond de Celui qui a dit: "Je suis la... vie"; le soleil qui le réchauffe, c'est le brûlant amour du Dieu qui "a tant aimé le monde qu'il lui a donné son Fils unique."

PREMIÈRE FEUILLE

Sa propriété est d'être souverainement médecinale : elle fortifie les faibles, guérit les malades, et inocule insensiblement la vie dans les âmes mortes à la grâce.

L'Offrande du Précieux Sang,

1o. En tous temps, en toutes circonstances et pour toutes sortes de besoins.

Père Eternel, je vous offre les mérites du Très Précieux Sang de Jésus-Christ, en expiation de mes péchés et pour tous les besoins de la sainte Eglise.

100 jours d'ind. chaque fois
Ind. plénière une fois chaque fois

" L'offrande du Précieux Sang, dit Lancicius, est très agréable à Dieu, parce qu'elle le glorifie de la manière la plus excellente et la plus sublime." Ce pieux auteur ne craint pas d'affirmer que "l'offrande du Sang de Jésus-Christ est d'une efficacité infinie. Elle demande, ou plutôt, dans un certain sens, elle exige, dit-il, la rémission des péchés commis antérieurement ; elle est une garantie contre le péché à venir ; elle rend grâce pour toutes les bénédictions générales et particulières ; elle obtient l'assistance divine et soulage les vivants et trépassés."

Sainte Madeleine de Pazzi, dans une révélation, reçut l'ordre d'offrir le Sang de Jésus-Christ pour désarmer le bras de Dieu levé sur les pécheurs. Conformément à cette instruction venue du ciel, elle prit la coutume d'offrir, jusqu'à cinquante fois le jour, le Sang de Jésus Christ pour les vivants et pour les morts. Cette âme séraphi-

que le faisait avec une si grande ferveur qu'en plusieurs circonstances, elle obtint la conversion d'une multitude de pécheurs, ainsi que Dieu le lui montra en vision. Un jour, qu'elle était en extase, elle s'écria : " Toutes les fois qu'une créature offre le Sang par lequel elle a été rachetée, elle offre un don d'un prix infini que rien ne peut compenser."

Offrande du Précieux Sang de Jésus,

2o. En Amende Honorable

O Père Eternel, à chaque battement de mon cœur jusqu'à mon dernier soupir, je vous offre, par l'intermédiaire du cœur de Marie, le Sang adorable de votre divin Fils ; je vous l'offre autant de fois qu'il s'immole à votre souveraine Majesté, pour lui faire réparation et amende honorable et

pour satisfaire à votre justice divine; je vous l'offre pour expier mes péchés et les outrages sans nombre dont je me suis rendu coupable envers l'auguste Trinité. Daignez me pardonner ces fautes innombrables et les noyer toutes, pour jamais, dans la piscine salutaire du Sang de Jésus-Christ.

Je vous offre encore ce Sang adorable, et toujours par le cœur très saint et immaculé de Marie, en réparation de tous les crimes commis par les pécheurs qui ont crucifié Jésus et par ceux qui sont encore sur la terre. Je vous l'offre, enfin, pour racheter toutes les peines que doivent subir, à cause de leurs péchés, les âmes qui gémissent dans les flammes du purgatoire, et pour satisfaire, au nom de chacune d'elles, à toutes les exigences de votre rigoureuse justice.

Ainsi soit-il.

L'Offrande du Précieux Sang de Jésus,

3o. Comme œuvre de charité envers Dieu.

O Marie, mère du Sauveur, daignez offrir le Sang très Précieux de votre divin Fils au Père Eternel, pour empêcher, au moins, un péché mortel durant cette nuit.

"Si tous les soirs, avant de prendre notre repos, dit le P. Faber, nous conjurions la très sainte Vierge d'offrir à Dieu le Précieux Sang de son cher Fils pour empêcher une faute mortelle dans l'une des parties du monde pendant la nuit ; et si, tous les matins, nous renouvelions cette prière pour la durée du jour, pouvons-nous douter qu'une telle offrande faite par ces mains bénies ne nous obtienne la grâce demandée ?— Chacun de nous préviendrait donc ainsi, tous les ans, un grand nombre de péchés.

"Supposons maintenant que mille d'entre nous consentent à faire cette offrande pendant vingt ans—quoi de plus facile—sans parler des mérites que nous pourrions acquérir, nous aurions empêché plus de quatorze millions de péchés mortels. Quelle gloire nous procurerions ainsi à notre bon Jésus ! quelle jouissance et quelle félicité nous nous assurerions à nous-mêmes !" Disons donc de tout cœur, matin et soir :

O Marie, mère du Sauveur, daignez offrir le Sang très Précieux de votre divin Fils pour empêcher ne fût ce qu'un seul péché mortel cette nuit (*ou* ce jour).

DEUXIÈME FEUILLE

Sa propriété est de rendre dignes d'une éternelle récompense tous les actes que le chrétien produit en état de grâce.

Oblation Quotidienne a Dieu

Mon Dieu, je vous offre le Précieux Sang de mon bien-aimé Rédempteur et, dans ce Sang d'une valeur infinie, toutes les pensées, paroles, actions, souffrances, désirs et affections de cette journée ; je vous les offre pour votre amour, pour accomplir votre sainte volonté, en esprit de pénitence pour mes fautes, et en union avec tout ce qu'a fait et souffert Notre Seigneur durant sa vie mortelle. Je m'unis à toutes les bonnes œuvres qui se feront dans l'univers entier ; je désire y prendre part, ainsi qu'à tous les saints sacrifices qui seront célébrés aujourd'hui par toute la terre. Je voudrais, durant toute cette journée et toute ma vie, vous aimer et vous servir parfaitement ; je renonce de toute mon âme à tout péché, et je préfère mille fois la mort au malheur de vous offenser même véniellement. Je vous proteste d'avance que je désavoue toute tentation et toute distraction dans mes prières. Chaque fois qu'il

se présentera pour moi une occasion intérieure ou extérieure de péché, j'ai l'intention de la fuir immédiatement et de renouveler mes engagements de fidélité envers vous, mon Dieu et mon Sauveur. Par la vertu de votre Précieux Sang, ô Jésus, et par l'intercession de votre Mère Immaculée, gardez-moi, aujourd'hui, sans tache et toute à vous, et faites que toutes mes actions soient accomplies d'une manière digne de Celui à qui je les offre. A chaque heure du jour, je désire renouveler cette prière et cette offrande : acceptez l'une et l'autre, ô mon Dieu, bénissez-les, rendez-les efficaces pour votre gloire et mon salut.

Ainsi soit-il.

S M. B.

TROISIÈME FEUILLE

Sa propriété est de se poser sur tout ce que le chrétien vivant de la vie surnaturelle produit, et de changer en or pour acheter le ciel tout ce qu'elle touche.

CONVENTION AVEC JÉSUS ET MARIE,

d'une merveilleuse efficacité.

Mon doux Jésus, et vous, Marie, ma bonne Mère, agréez, je vous en conjure, par le Prix sacré de ma rédemption, le pacte que je désire conclure avec vous en ce jour.

Chaque fois que je respirerai pendant cette année, je me propose de faire, avec toute l'affection dont je suis capable, autant de millions d'actes d'amour envers vous qu'il y a d'étoiles au firmament, d'atômes dans l'air, de grains de sable dans l'océan, de parcelles dans la terre, de feuilles, de fleurs et de fruits sur les arbres, de gout-

tes d'eau dans les fleuves et dans la mer ; autant qu'il y a eu et qu'il y aura de pensées, de paroles et d'actions produites par les hommes qui ont été, qui sont et qui seront sur la terre.

Ces actes d'amour, je désire les joindre à tous ceux qui vous ont été et qui vous seront adressés depuis le commencement du monde jusqu'à la fin, et à tous ceux que feront, pendant l'éternité, tous les anges et tous les saints du paradis.

Enfin, je me propose de les renouveler et de les multiplier indéfiniment chaque fois que, durant cette année, je répèterai l'une ou l'autre des oraisons jaculatoires suivantes : Mon Jésus, miséricorde !.... Sang de Jésus, coulez sur toutes les âmes et purifiez-les.... Cœur immaculé de Marie, soyez mon salut et celui de toutes les âmes rachetées par le Sang de votre Fils.... Que Jésus soit à jamais béni et remercié pour

nous avoir sauvés au prix de tout son Sang, etc. Ainsi soit-il.

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Ce pacte avec Jésus et Marie, disent plusieurs auteurs, est merveilleusement propre à nous amasser en peu de temps des trésors de mérite pour l'éternité Quiconque, en effet, le premier jour de l'an (ou plus souvent) aura conçu et exprimé le désir de faire à chaque pas, à chaque respiration, à chaque parole, autant d'actes d'amour qu'il y a d'étoiles au firmament etc, celui-là, sans aucun doute, acquerra autant de degrés de gloire qu'il aura *voulu* réellement produire d'actes d'amour ; puisque à chaque acte d'amour correspond un degré de mérites, et, à chaque degré de mérites, un degré de gloire pour l'éternité.

Oh ! le merveilleux secret, qui permet d'amasser en peu de temps des trésors de mérites pour l'éternité !

QUATRIÈME FEUILLE

Sa propriété ne s'exerce que sur les âmes qui sont à la veille d'aborder aux rivages de l'éternité : elle augmente la vie de la charité chez les mourants qui la possèdent, et la ressuscite dans ceux qui l'ont perdue.

L'Offrande des Gardes d'Honneur du Précieux-Sang,

(à être renouvelée matin et soir.)

Père Eternel, je m'unis à toutes les messes qui se célèbrent et se célebreront pendant ce jour (*ou* cette nuit), sur tous les autels du monde entier, et je vous offre le Sang de la Victime sans tache qui vous y est mystiquement immolée, aux diverses fins de la Garde d'Honneur, particulièrement pour les agonisants de ce jour (*ou* de cette nuit.)

Accordez-leur la grâce insigne de la persévérance finale. Ainsi soit-il.

40 jours d'indulgences.

CINQUIÈME FEUILLE

Sa propriété est celle de l'aimant sur le fer : telle est sa force d'attraction vers Dieu, que, placée sur une âme du purgatoire, elle brise ses chaînes de feu et lui ouvre le ciel. C'est là que, ravie et reconnaissante, elle savoure les fruits délicieux de cet *arbre de vie* qui se nomme Jésus, arbre sur lequel sont greffés tous les élus.

La Médiation en faveur des Ames du Purgatoire

Notre Seigneur suggéra un jour à un saint religieux de s'approprier les mérites de son Sang et de les offrir à son Père pour les âmes du Purgatoire, afin d'acquitter ainsi toutes leurs dettes.

O mon aimable Jésus, ayez pitié des âmes saintes qui souffrent au milieu des flammes du purgatoire ; je vous demande cette grâce par les mérites de votre Sang précieux : de ce Sang que vous avez versé à la circoncision, au jardin des olives, à la flagellation ; de ce Sang qui jaillit

sous la couronne d'épines, qui coula pendant que vous portiez la croix et lorsque vous y fûtes attaché ; de ce Sang précieux que vous avez versé pendant les trois heures de votre cruelle agonie sur la croix, et de celui qui sortit, après votre mort, de votre divin cœur percé de la lance ; de ce Sang précieux, enfin, qui, tous les jours, est répandu sur nos autels et qui devient notre breuvage à la sainte communion. Ainsi soit-il.

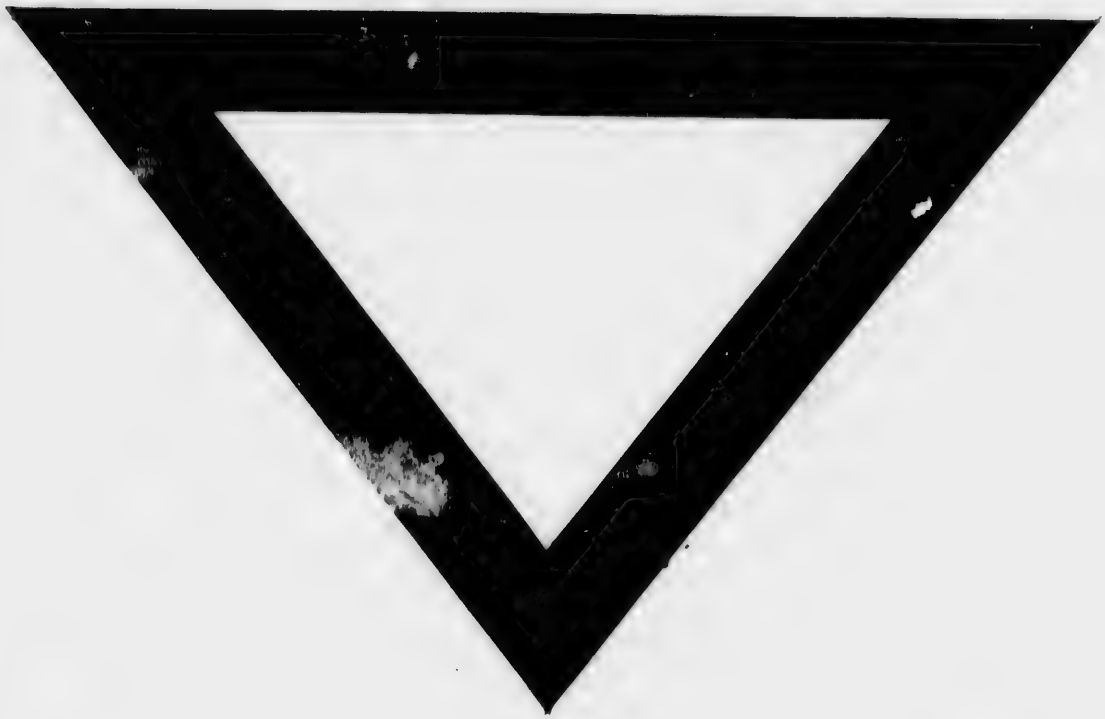
(Extrait de divers auteurs.)

Que la Sève divine qui nourrit ces précieuses feuilles les rende souverainement efficaces à toutes les âmes qui s'en serviront avec piété.

Ainsi soit-il.

Imprimatur

† L. Z, Ev. de St-Hyacinthe.



accession of moral strength to the visible body of Christ, and the renovation of many immortal minds whom the Redeemer shall set as jewels in His mediatorial crown—if these be just causes of thankfulness to Zion's King, we will unite in adoring Him, who once made use of the clay for opening the eyes of the blind."

In describing his feelings at parting with his people, he says: "I do it with the reluctance of a missionary, who, worn down in some foreign land, is driven from the strongholds he has won, to return and breathe his native air—a useless invalid. I do it with the feeling of a soldier whom his General commands from the high places of the field to the ignoble work of guarding the encampment; I do it with all the laceration of affection which takes place in being severed from a people who have been so kind and indulgent as I can testify that you have been. Notwithstanding the tide of prejudice which in Canada sets strongly and steadily against a man of my country and principles; the civil disabilities which a persecuting law lays upon me as a clergyman; separation from the sympathies of home and kindred, and the great amount of ministerial labor, unrelieved by exchanges, which my solitary position has imposed, I could feel ready to say, with the Moabitess of old: "Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

Then, after stating that imperative duty leaves

him no alternative, he proceeds to plead with Christians, that they adorn their profession, and walk worthy of the vocation wherewith they are called; and appeals to those still unconverted, that they at once become reconciled to God. He exhorts his people to liberality in support of the societies in which he had roused their interest, and commends to them especially the cause of temperance, in which he had been the pioneer. Since the parting charge of Paul to the Ephesian Elders, I doubt if a more tender and faithful farewell has been given.

After his dismission from this church, Mr. Christmas rested from pastoral work for a time, during which he visited New Orleans, as Agent for the American Bible Society, and spent some time at Bolton, Mass., in the family of his friend, Mr. S. V. S. Wilder, where he preached for the famous "Hillside Church." In October, 1829, he was installed pastor of the Bowery Presbyterian Church, in New York, and began his ministry with the greatest acceptance and success, taking rank at once among the most attractive preachers of that city. But his health again proved unequal to the task, and he died suddenly, March 14th, 1830, just five months after settlement, when not quite twenty-seven years old. His wife and both his children had died within a few months previous, so that the entire family were called away within a single year: "They were lovely and pleasant in their lives, and in their death they were not divided."

So lived, and labored, and died, the first pastor

of this church—a man of rare beauty and nobility of character. Doubtless he had his faults; but after a careful perusal of all that I can find relating to him, I have not been able to discover what they were. We may think he erred in wearing out his strength too soon, and going down to an untimely grave; but not all men are made to work alike. Some trees grow slowly and live long—others bear fruit early, and die young; and so it is with men. We do well to cherish his name; and to do it honor; would it not be well if we should honor ourselves by founding some memorial worthy of his work?—not by the erection of a costly monument or tablet, but by establishing a school, or mission chapel, or society for Christian work—in short, something which should illustrate his character, and perpetuate his influence, as well as keep alive his name. *

After the loss of such a leader, it is not surprising that some time passed before his place was filled. The minds of the people again reverted to the man of their first choice; and at the annual meeting of that year, December 25, 1828, they again unanimously called Mr. Sanford in the same terms as on the two former occasions. It was now fondly hoped that he would accept; but again they were

* Before Mr. Christmas graduated from the Seminary he had become greatly interested in the state of France, and almost decided to devote himself to the work in that country. Disappointed in this plan, one argument which induced him to come to Montreal was, the hope that he might be useful to the French population of this Province. It would seem, therefore, as if some special effort in connection with the French Canadian work, would be particularly appropriate, as a tribute to his memory.

disappointed, for, although he left Brooklyn about that time, it was to become pastor of the Second Presbyterian Church of Philadelphia, where three years afterward he died. The church remained a year without a pastor, and it was not until January, 1830, that they recovered sufficiently from the double sorrow of bereavement and defeat, to call another man.

This time their choice fell upon Mr. Geo. W. Perkins, * a recent graduate of New Haven, where under the instruction of Dr. Taylor, he had learned a somewhat different system of Theology from that which Christmas had been taught at Princeton. He had already spent a few months among the people as supply, and by his ability and boldness had won their high esteem. Like his predecessor he was ordained and installed by the Presbytery of New York, May 30, 1830, and it seems that some of the same ministers assisted in this service, as in the previous one, six years before. The name of Dr. Cox appears upon the church records of that time, and it is believed that Dr. Patton was also present, although no sketch of the order of service has been preserved.

Mr. Perkins remained in office a little more than nine years, until June, 1839, when he, too, was compelled by serious ill health, greatly to the

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* Born at Hartford, Ct., Feb. 22nd., 1804. Graduated from College 1824, and from Theological Seminary, 1829. Settled at Montreal, 1830; at Meriden, 1841, and at Chicago, 1854. Died at Chicago, Nov. 13, 1856.

regret of both himself and his people, to retire from the field. This vigorous climate proved too stimulating to his intensely nervous temperament; and exaggerated ideas of his duty, and his powers of endurance, led him to tax his frame beyond its strength.

In one of his letters from Montreal he said: "I am diminishing my sleep, taking now but six hours, and thinking of coming gradually down to five." In the cold mornings of our Canadian winter he would rise long before light, mount his horse, take a canter along the bleak mountain's side, and return to his work in the study before the morning dawned. Few men could bear such exposure, and it is no marvel that his health should fail, indeed it seems the only wonder that he should have endured so long. It was quite characteristic of his independent and energetic mind, that he should seek to conquer the climate, instead of yielding to it; but even his iron purpose was not equal to the task, and he found at last, that though the spirit might be willing, yet the flesh was weak.

His was a faithful and a fruitful pastorate. A very different man from Mr. Christmas—he was by that very contrast, the better fitted to succeed him, and to carry on the work which had been so well commenced. He had a strong, well balanced mind, and beneath it lay a granite foundation of firm principle and sound common sense. Perhaps his chief characteristics were a sturdy understanding, an intense conscientiousness, and an unflinching devo-

tion to what he deemed the right. He saw clearly, he felt deeply, and he spoke boldly. He had much of the old Puritan sense of duty, and religion spoke to him with the stern, "thou shalt," and "thou shalt not," of the Mosaic code. He was not beautiful, nor imaginative, nor poetic in style, nor æsthetic in taste; but he was earnest, practical and logical, and fearless and true. His discourses were not elegant, but they were always sensible and forcible, and sometimes they were in the best sense eloquent, in the clearness of their statements, the strength of their arguments, and the power of their appeals.

The difficulties which he met were unlike those which had opposed his predecessor, In spite of prejudice and misunderstanding, Mr. Christmas had yet found an open field in which were no other workers like minded with himself. People of evangelical opinions, of different denominations, Baptists, Independents, and dissenting Presbyterians, having no congregations of their own, attended his ministry, aided in his support, and in some cases had united with the church. In the steady increase of the Protestant population, the time had now arrived for founding churches of the various orders, and these movements necessarily tended to deplete, and for a time, weaken the American congregation. In the first six years of Mr. Perkins' ministry, six Protestant churches were established * in the city, and nearly all of them

* First Baptist, and Zion (Congregational) Churches in 1831; Erskine (United Presbyterian), and Ottawa St. Wesleyan in 1833; St. Pauls' (Church of Scotland), and Coté Street (Free Presbyterian) in 1834.

drew from him some of his attendants, and well loved friends. This process was a trying test to the young and zealous pastor. There was danger that in this growth of enterprises, there should spring up a feeling of rivalry and competition, hostile to the loving spirit of the gospel. The people, too, might become discontented at their losses, and be disposed to blame the minister for what he could not help, and the pastor might be soured in mind, or disheartened in his work.

It is high praise to say of Mr. Perkins, that he bore himself with manly courage, and kindness through this trying time, and ever showed a Christian temper toward those who were around. He always cherished a catholic and liberal spirit, and was instrumental in diminishing the exclusiveness which had hitherto prevailed. His church in spite of losses and removals continued to increase. In connection with his ministry there were two hundred and sixty-three (263) additions to the church, an annual average of nearly thirty; a ratio only surpassed in Mr. Christmas' time, and which has probably never been equalled since. The records show a remarkable evenness and steadiness of church growth, which speak volumes for the pastor's faithfulness and skill.

Some events which occurred during his ministry deserve special note. One of these was the first appearance of the cholera in Montreal, in 1832, when it struck terror to all hearts, and produced fearful ravages among the people. The emergency revealed the sterling courage of the man. As soon as the

disease appeared, he accompanied the physicians on their rounds, to learn its nature, and its proper treatment, and then gave himself to the care of the sick and dying. He was himself ill, and felt that he might die, but never thought of deserting his post, until the plague had spent its force, and the danger was completely past.

Another affair, famous at the time, although now almost forgotten, was the case of the celebrated, but infamous Maria Monk. This woman professed to be a converted nun, and made what she termed "awful disclosures" of the vices practiced in the Romish institutions of this city. Her reports were eagerly believed and circulated by many persons, and several editions of her work were sold. Mr. Perkins, however, with his usual clearness investigated the affair, and became convinced that she was an imposter, and her stories utterly unworthy of belief. Having reached this conclusion, he of course, made it known, and appeared in the public prints as a defender of the Romish church against her slanderous attacks. For this action he was in many quarters terribly misrepresented and abused. All manner of foul names were heaped upon him; he was accused of being a traitor to the Protestant cause, and called a Jesuit in disguise. His course was the more honorable from the fact that he had always been outspoken in opposition to the Romish church. But he loved justice and fair play above all other things, and would espouse an unpopular cause in their defense. He was also here in the

exciting scenes of the rebellion of 1837, and among his letters * is a description of the battle-field at St. Eustache, as it appeared the day after the fight, while still strewn with the wounded and dead.

Throughout an eventful and difficult career, he proved himself, on all occasions, an able and faithful minister, and a true and noble man. At last, however, his health broke beneath the strain, and though persuaded by his people, once to delay the resignation which he tendered, and to seek restoration in rest and travel, he found but slight relief, and was dismissed, with his system so reduced, that some time elapsed before he was again able to preach or to perform any mental work.

In 1841 he was settled at Meriden, Conn., where he labored for thirteen years with his accustomed vigor and success. While here, his feelings of generosity, and his love of justice, led him to engage heartily in the anti-slavery cause, then in its early and unpopular stage. He became one of its most prominent and earnest leaders in the State, and drew down upon himself much wrath and scorn. Throughout nearly the whole of his life at Meriden, while greatly beloved by his own flock, he was one of the most unpopular men in the State. To be called an Abolitionist then, was to receive the foulest stigma, and to have one's name cast out as evil, but he gloried in the title, and fought for

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* December 14, 1837.

the truth in such a way as to make himself respected, if not loved.

In 1854 he became the first pastor of the First Congregational Church of Chicago, which had then been recently established upon distinctive anti-slavery principles, and which found in him a fitting leader. In that congenial and important field he preached for nearly three years, with great enjoyment and success. The church grew rapidly in size and strength beneath his labors, and has ever since ranked among the largest and most useful congregations of that city. He died, after a brief illness, November 13th, 1856, and a memorial tablet for him was placed in the church edifice which had been built during his pastorate; but the spiritual house which he had helped in Chicago and elsewhere, to rear, is his best and most enduring monument. While men do honor to the sterling qualities which he possessed, his name will not cease to be remembered with affection and respect.

Rev. Caleb Strong, * the next pastor of the church, was upon the ground before Mr. Perkins was dismissed, having been secured by him as a supply, while he went in a vain search for health. When it was known that Mr. Perkins could not return, the people naturally selected as his successor the man who had so acceptably filled his place; and

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* Born at Northampton, Mass., Jan. 31, 1816. Graduated at Yale College, 1835, at New Haven Theological School, 1838. Ordained at Oxford, Mass., Oct., 1838. Installed at Montreal, Sept. 1839. Died at Montreal, Jan. 4, 1847.

one week after accepting their former pastor's resignation, they extended to him a hearty and unanimous call.

It was characteristic of the man, that, notwithstanding his thorough acquaintance with the people and the field, he should take several weeks to decide upon his course; and, before giving a final answer, should carefully guard one or two minor points not mentioned in the call. The Society cheerfully met his wishes in these matters; whereupon he signified his full consent, and was installed pastor by the Presbytery, Sabbath, September 29th, 1839, having previously been ordained by a Congregational consociation in Massachusetts. At this service Dr. Patton, the early and constant friend of the church, presided, and gave the charge to the pastor; Dr. Hatfield preached the sermon, and Mr. McLane addressed the people.

A peculiarly tender interest attaches to the memory of Mr. Strong, from the fact that he is the only pastor of this church who has died in office. But there are other valid reasons why his name should be held in fresh and lasting honor. He was pre-eminently a man to be beloved. Less brilliant than Mr. Christmas, and less bold than Mr. Perkins, he was most amiable in spirit, and most pleasing and gentle in manner. One who knew him well says of him: "He was a remarkably attractive man, partly from an unusually peaceful and winning presence, and partly from a great frankness and sweetness of temper."

He, perhaps, had few very striking points of character. This however was not due to weakness, but because his whole mind was so fully and harmoniously developed. He probably never soared to any lofty heights of eloquence; he certainly never sank to mediocrity and dullness. The grandson of Governor Strong of Massachusetts—a man equally honored in political and religious life—he was descended from an ancient and noble race. Born at Northampton—a town among the most beautiful in natural location, and the richest in historic interest in New England—he enjoyed the best early advantages of scenery and association. Educated at Yale College and trained for a year in each of the theological schools of Andover, Princeton and New Haven, he had the largest opportunities for broad and thorough culture. All these influences made their mark upon him, and affected his future character and life. He was a worthy representative of the men whom New England blood and training can produce. Under his ministry the church kept on the even tenor of its way, enjoying a gradual and healthful, but never a rapid or spasmodic growth. His work was done so quietly that the community did not realize how large a place in its regard he filled, until he was suddenly removed, and then it appeared how dearly and widely he was loved.

On New Year's day, 1847, he attended the usual festival of Sabbath Schools, held, as was the custom in those days, at the American Church. At

that time he was in ordinary health and spirits, receiving and returning the congratulations of the season, and afterward calling upon the families of some ministerial friends. In the afternoon he felt unwell and lay down upon his couch, from which he never rose. His case was not thought critical till Sabbath morning, January 3rd, when his disease suddenly assumed an alarming and intensely painful form, and he lingered in great agony until two o'clock on Monday morning, when he gently fell asleep. During the terrible suffering he was calm and conscious almost to the end, anxious to be relieved, yet willing to abide the Master's will. In reply to a friend who expressed his sorrow at finding him worse, he answered: "Why not say better?" When approached with some enquiries as to his state of mind, he said: I hold principles and truths that perfectly sustain me." He spoke very humbly of his ministry, and expressed an earnest hope that his death might prove of saving benefit to some whom his preaching had not reached. When asked by Dr. Wilkes, "Is the Master kind to you, my brother, in this hour of distress?" He answered: "Yes, more kind to me than to you." His last audible words were "What to choose I wot not"—evidently referring to the Apostle's words: "What I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." His funeral was attended by clergymen of all the Protestant denominations, while in the long procession walked

men of all ranks and faiths, even Roman Catholics and Jews. An address was made on the occasion by his friend, Dr. Wilkes, who also preached a more complete memorial discourse, the next Sabbath afternoon, in the American Church. A tablet, beautiful in its own simplicity and in its fitness to the unassuming nature of the man, was placed beside the pilpit where he preached, and at the building of the present house, was removed to the position whence it now looks out upon us, and, with no word of eulogy for him, speaks the very message which he would desire it to utter: "Remember the words which I spake unto you, while I was yet with you." His remains sleep in our beautiful mountain cemetery, and his name is green in many hearts and homes.

Dear friends, let us listen to the voice that comes to us to-day, not from that tablet sacred to the memory of Strong, alone, but from the graves of Christmas and of Perkins, too, "for being dead they yet speak!" Recall their lives and labors—so brief, but so eventful in their acting, and so rich in their results. Not often does a congregation secure such a succession of such pastors, so gifted in themselves and so well fitted to their place. Their united terms of service cover almost exactly the first half of the existence of the church.

It is pleasant to look back upon these peaceful, prosperous days. Throughout that period no serious root of bitterness had sprung up to trouble and divide the church. The people had never become

discontented and dismissed their pastor, and the pastor had never deserted his people for a more attractive or remunerative field. The hand of Providence alone had cut the cords that bound those pastors to the church. In loving, grateful recognition of their work, and in strong and comforting assurance of their glorified estate, we apply to all of them to-day the text from which the funeral discourse of one of them was preached, and say: "Blessed are the dead which die in the Lord; from henceforth, yea saith the spirit, that they may rest from their labors, and their works do follow them."

Of the three remaining pastors of the church it is not meet that I should speak in lengthened terms to-day. Concerning the two who have gone to other fields of labor, I am almost equally restrained from utterance on this occasion, by the presence of the one, and the absence of the other. They were personally known to many of this congregation, and are remembered by them, and there is no need that any one should tell you aught regarding them. The time for writing the full, impartial record of this period—its painful portions, in the troubles which led to the withdrawal of the late pastor, as well as its pleasant features—will sometime come, but has not yet arrived. Meanwhile the materials for it should be carefully collected and laid by for future use. Facts, like timber, should be well seasoned before they are wrought into permanent form.

Rev. John McLeod was installed pastor in November, 1847, and relieved from his charge,

April, 1857, to seek a more congenial climate, and for a time to rest from pastoral work. For many years he served as District Secretary of the American Board of Foreign Missions in Philadelphia, and has also for some time had charge of a congregation* in that city. In both of these positions he has been happy, useful and beloved, as he was while here.

His pastorate was marked by some important changes in both the house, and forms of worship. At his recommendation and request, the Society voted at its Annual Meeting, December, 1847, to substitute for Watt's and Select Hymns, the Church Psalmist, which continued to hold its place in the service of praise until, in turn, it was superseded, upon the first Sabbath of this year, by the Church Hymn Book. The basement story of the church, which had hitherto been rented as a store for packing pork, was in 1850 fitted up for purposes more congenial to the place, and the scene of business became indeed the house of prayer. Here was held henceforth the morning Sabbath School, for many years one of the foremost religious institutions of the city, and also the scarcely less famous Sabbath evening meeting for conference and prayer. Many persons who worshipped in other churches were accustomed to attend these services, and still speak of them with hearty interest. After this improvement had been made, the small debt still remaining on the house, amounting to $3,200,

* The South-Western Presbyterian.

next received attention, and the Society records state that by a special and united effort it was entirely removed.

After Mr. McLeod's dismissal, because of continued and serious ill-health, in 1857, Rev. James B. Bonar was in the following July installed pastor, and closed his labors in February, 1869, having filled the longest pastorate in the history of the church. He is now happily settled over an important Congregational Church* in Connecticut. During his ministry, in 1863, Rev. E. P. Hammond held a series of meetings in the church, and a larger number of persons made a profession of religion than in any previous year.

About this time it began to be felt that a new church edifice, in a more convenient and quiet locality, was needed by the congregation; and in February, 1864, a committee was appointed and authorized to purchase the present site, and to proceed to the erection of a new house. The Lafayette Avenue Church, of Brooklyn, was selected as the model of the building. The work was pushed steadily forward, and upon June 24th, 1866, the completed sanctuary was opened for worship, and dedicated to the Triune God. Sermons were preached on the occasion by President Fisher, of Hamilton College; Rev. T. R. Smith, D.D., of New York City, and Rev. Dr. Cuyler, of Brooklyn.

The old property was sold for business purposes, and the house, hallowed by almost forty

* The 1st., New Milford.

years of service, and which had been not only the home of its own congregation, but a religious gathering place and centre for the city, was pulled down. Many of the older members left it with regret, and some of them never felt so much at home elsewhere. In the interval between the sale of the old building and the completion of the new, the congregation met, for more than a year, in the hall of the Normal School in Belmont street.

It was not singular that so great a change in the site and appearance of the church, should for a while unsettle and disturb the people, nor strange that they gathered somewhat slowly to the new house, so that it seemed almost too large and costly for its use. But, with the increase and movement of the population, the location has rapidly improved, and is now among the best. Other congregations have followed our example, or are preparing to do so, and testify both to the excellence of our site and our good qualities as neighbors, by settling as near us as they can. At present, while our building is not full, and we can still say, in terms of scriptural invitation, "there yet is room," it no longer wears an empty look, and does not seem larger than our near prospective needs.

Subsequent to the resignation of Mr. Bonar, there occurred a long and painful vacancy in the pastoral office. At length his successor was obtained, and began his work January 1st, 1871, although not formally installed as pastor until November following. The history of his connection is not

made, and therefore cannot yet be told. Suffice it to express the hope that it may prove worthy of the pastorates which have preceded it, and that the mantle of those who have gone before in this office, may rest upon him who now fills it.

We have thus glanced hastily at the field and the laborers; it is now time that we should inquire for the fruit. The results of this church, in its life and work, cannot be expressed in figures and words. They will not be fully known, until declared in the great day of accounts. We can, however, give some facts which help us to estimate the influence and power of the church.

From the beginning there have been connected with it 1,104 persons, 345 of whom are still enrolled upon its books. Of the remainder, some have gone to do us honor, and to strengthen the Redeemer's cause, in other places, and many have passed from the scenes of earthly gathering, to join the general assembly and church of the first-born which are written in heaven.

We have said that this church has had six pastors; it has also reared six ministers. The earliest of these was Rev. Dr. Wilkes, of whom no one needs to speak in Montreal. He was converted under the ministry of Mr. Christmas, and by him was induced to give up flattering business prospects to become a gospel preacher. After completing his course of study in Scotland, he was for a while settled in Edinburgh; then became pastor of the new Zion Church of this city, which, under his faithful

labors, continued for nearly thirty-five years, grew into commanding size and influence; and although he has now retired from the active pastorate, his bow still abides in strength, and as Professor in the Theological College, he is imparting to others the stores of his own rich and full experience. In all this work the influence of our first pastor still lives, and we regard it both with interest and pride. Dr. Wilkes has always retained his early friendship for the church; and as the years have gone by, and his position has been changed from one of its youngest to one of its oldest living members, he has ever manifested toward it a filial, fraternal, and fatherly regard. It is a grief alike to him and us, that pressing and long-planned engagements prevent his being with us at this time.

Upon the same day that Dr. Wilkes was admitted to the church, more than twenty others made a profession of their Christian faith. Among them was another who became a minister, Rev. P. G. Cooke of Buffalo, who has done good service for the church and world as teacher, pastor, chaplain—first of the New York State Penitentiary at Auburn, and afterward of a regiment in the late war—and is now a zealous and successful missionary in the city where he lives. Mr. Cooke is here to-day, and we shall hear from him of his own work, and the memories of the past, before these Jubilee services are closed.

James D. Moore was encouraged and aided in his studies by our second pastor, Mr. Perkins, and

preached for many years in Connecticut, where he died not long since. David Dobie went out from this church to graduate at Middlebury and New Haven, and labored successively at Huntingdon, in this Province, in an enterprise planted by this church, afterward at Plattsburg, N. Y., and died, just as he was to enter the pastorate, at St. Alban's, Vermont.

Rev. J. T. Dickinson, another of Mr. Perkins' young men, was for a time a pastor in the States, then a missionary to China, and is still living, retired from the ministry, in Connecticut.

The youngest ministerial son of the church is Rev. Wm. Addy, pastor of the Presbyterian Church at Marietta, Ohio, who has come from his distant Western home, to share in the reminiscences and rejoicings of to-day.

Through these laborers sent forth, the church has touched almost every department of Christian work. In home and foreign fields—from the Pulpit, the Professor's chair, and the Instructor's desk; through the prison cells and courts, and upon the high places of the bloody field—she has lifted up, by them, her voice to speak the word of truth. "Blessed are they that sow beside all waters," and our church seems entitled to share in that benediction. This is good and honorable fruit; would that we had much more of it to show. Alas! that so many years have passed since any of these clusters have been borne upon our vine! Where are those who will follow in these ranks? Let the church

pray, like Hannah, for sons that shall take away our reproach of barrenness, and who shall become the ministers and priests of God.

The Society has always borne a good repute for Christian enterprise and liberality. In the work of Foreign Missions, it has been interested from the first. Among its founders were some acquainted with the American Board at its inception, and who contributed annually and generously to its work. How much has been given to this cause cannot now be ascertained; but probably an estimate of an annual average of $1,000, for the entire time, would not be too great; while at present it is much higher, amounting last year to nearly, or quite, $2,500. In the Home Missionary work of this City and Province, the church has borne an active part. As early as 1826, within three years of its own formation, it established the first Mission Sunday School of this region, below the city limits, at the neighborhood known as the "Cross," and a little while after one at the opposite end of the town, in the Tanneries Village. These schools have ever since been maintained, and, for a large portion of the time, have been the only means of Protestant instruction which the children of those districts have enjoyed. Owing to their position, they have never become large; but though comparatively humble, they have done a useful and important work. Other mission enterprises have been established by the church in different quarters, and continued until the special call for their existence

ceased. A school for colored children, and one in the St. Lawrence Suburbs, were among these efforts. In 1864 an enterprise was commenced by some of its members near Chaboillez Square, in what was at that time one of the most neglected sections of the city. An experienced missionary was employed to conduct the work, a flourishing Sunday School was formed, a branch of the church was organized, and the ordinances administered at the mission building. The old accommodations soon proved too small, and, in 1870, the present commodious and substantial stone chapel, in Inspector Street, was erected, at an expense of more than $12,000. A congregation, respectable in size and appearance, now worship statedly within its walls, and all the services usual to an independent church are in successful operation.

The religious destitution of the surrounding country attracted the attention of our fathers, and enlisted their hearty efforts at an early day. In 1827, an organization, called the Canada Education and Home Missionary Society, was formed, mainly, or wholly, by persons connected with this congregation, though some of them belonged to other denominations not represented in the city at that time. The object of this Society was declared by its constitution to be the promulgation of the gospel in Canada, and in accomplishing this end, it sought to educate pious young men for the ministry, to assist feeble congregations, and to send the preaching of the truth to the destitute in both Provinces.

It was hoped that a Christian Collegiate and Theological Institution might be founded, and some progress in the work was made. Instruction was given to young men, aided from the funds of the Society, for some years, by Rev. J. Smith, of Kingston, and several hundred volumes of books, given by friends in England, among whom were Rowland Hill, Pye Smith, and other famous men, were, at the close of Mr. Smith's labors, transferred to this city, where the work was, for a while, continued by Messrs. Wilkes and Carruthers, and formed the germ out of which the present library of the Congregational College of British North America grew. The Evangelistic work of the Society was prosecuted with vigor and success; Presbyterians of the dissenting bodies, Baptists and Congregationalists, were all assisted by it; help was received from the American Home Missionary Society, and men and means were obtained both from Great Britain and the States. Many of the churches, since grown prosperous and strong, owe their planting to its fostering care, and many of the laborers who have been most widely successful in this Province were brought to Canada through its agency.

The French-Canadian Missionary Society, for work among our Roman Catholic countrymen, was formed at a meeting held in the old American Church, and has always reckoned its ministers and members among its heartiest supporters. All religious and charitable institutions have looked to

this church for encouragement and aid, and they have never looked in vain. Our influence has also been pronounced and steady in favor of morality. We have always stood for temperance, and the civil rights of all men before the laws. In ecclesiastical matters we have been less bound by precedent and rule than many of our neighbors, and in many respects they have approved our course by following in our steps. Other results, which this church has secured, might easily be named, but enough has been told to indicate something of its spirit and success.

There is sufficient to make us grateful and humble in the retrospect. For God's abounding and unfailing goodness, we give thanks; for the weakness and remissness of our fathers and ourselves, we make penitent confession, and seek forgiveness at the throne of grace.

These fifty years have been crowded with wonderful events in the history of Church and State. The world has greatly changed since this Society held its first meeting at the tavern in St. Paul Street. The field which now surrounds it is widely different from that on which our fathers looked. Then Montreal was a quaint and quiet town, of something more than 20,000 souls, which had but recently thrown down its walls, and began to spread beyond their narrow bounds. Its few confined streets then crept along the river brink, and all these upper plains, on which we meet, were farmer's fields, and the slopes above covered by the unbroken forest. Our noble river

was then unspanned by bridge, and its current was unvexed, save by a few small craft, that dropped their anchors in the stream, and discharged their cargoes in scows along the muddy shore. Then the English-speaking element was small, and divided by rivalry and jealousy among themselves. How complete the contrast now!

Montreal contains over 108,000 people; her factories and warehouses mainly occupy the lower grounds, and her residences and churches spread along the higher level, and stretch far up the mountain sides. The river, though unchanged in volume, has been doubled in depth of channel and carrying capacity, and now bears some of the finest shipping in the world to our long and solid wharves.

Our city is enlarging her channels of water communication toward the West, and reaching out with iron fingers to the great central plains, and onward to the rich Pacific coast. Beautiful for situation, possessing advantages already great, and constantly increasing, for both commercial and productive enterprise, Montreal is steadily advancing to a high position among the cities of the Western world. Its religious progress has more than kept pace with its material prosperity. When this church was founded, there were four Protestant congregations in the city. Now there are forty, or more, places where services are regularly conducted, and if mission stations, of which there were at that time none, are included, fifty may easily be counted. While, therefore, the population has in-

creased five-fold, the churches have become ten times as numerous and strong. The bands of prejudice and caste have been relaxed. All men are free to worship God according to their principles and tastes, and all hold equal rights before the law. The field around us is promising and large; we have abundant scope for effort, and of that which prophesies the best results.

This church holds a high and hopeful place to-day. The time of its infancy and feebleness is past, and the season of its vigor and full maturity has come. It has borne the trials of obloquy, and adversity, and strife; now it must meet the harder tests of popularity and prosperity.

With a fine and well-placed property—with its debt, under the inspiration of this Jubilee occasion, more than fully met—with the favor of the community at large, and in the enjoyment of manifest tokens of the Divine presence—let us, dear brethren, not be dazzled or exalted by our present good position. In these solemn, sacred scenes, while the touch of vanished hands seems laid upon us, and the sound of voices that are still, whisper in our ears, grateful for the past, and trustful for the coming years, let us rear our monument of praise, and go rejoicing on our way.

"Therefore, seeing that we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."